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MEDICAL MISSIONARY

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The MEDICAL MISSIONARY

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SAINTS COSMAS AND DAMIEN

"Honor the physician for the need thou hast of him."—Ecclus. 37 1-14.

ON Sept. 27, the Church honors the medical profession in the persons of Cosmas and Damien, who not only like many others sanctified themselves in that career, but who also demonstrated to the world how grand a part the physician may play in Christian society. These two holy physicians are among the few saints invoked at the Canon of the Mass.

The twin brothers, Arabians by birth, were Christians from childhood. They undertook wholeheartedly the study of medicine in the country of Syria with the works of Hippocrates and Galen as their guides. The wisdom of God, reflected in a wonderful way in the arrangements and workings of the human body, enkindled in them a great love for him. After their studies they returned to their own country, where they rapidly acquired renown and from all sides the sick came to entrust themselves to their care. The Saints became all to all, giving their services without asking for payment, and imitating our Saviour who did not come to be served but to serve.

"To them, science was a hymn of praise to their Creator," says *The Liturgical Year* commenting on the Feast, "and the exercise of their art, a sacred ministry; they served God in His suffering members; they watched over His human sanctuary to preserve it from injury or to repair its ruins. Such a life of religious charity was fittingly crowned by the perfect sacrifice of martyrdom."

JEANNE BIGARD—ANOTHER PAULINE JARICOT

If men are the heroes of the mission front, women are certainly behind the lines to support and sustain them. Pauline Jaricot, a native of Lyons, that cradle of innumerable missionaries, founded the work of the Propagation of the Faith, and another zealous woman, Mlle. Jeanne Bigard, founded with her mother the Society of St. Peter the Apostle for the education of native priests.

JEANNE BIGARD

The recent death (May 28, 1934) of Mlle. Bigard recalls to mind the touching beginnings of this foundation. As was the life of Pauline Jaricot, so the life and death of Jeanne Bigard were stamped with the seal of trials. Pauline Jaricot, at her death in Lyons in 1861, although once a lady of means, was inscribed in the register of the poor of her parish. Mlle. Bigard's trial was of another kind. For years she was an invalid until finally when the great cross of mental darkness was laid upon her she had to confide her work to the Franciscan Missionaries of Mary, who carried it on until Rome took it over officially. Her correspondence shows that until the last clear moments she was occupied with doing only the Holy Will of God. She writes on the 15th of August, 1904, to her director, M. LeChanoine Poudrouf, "To remain ignored and deserted, powerless and often contradicted, even misunderstood by my friends, without exterior consolations, even less do I pretend to be any kind of an apostle."

"I have but one ambition: to save souls and to consummate myself for the church, which has cost me some sacrifices. It is she who sustains me."

God bless her work; since the humble beginnings of the society $1,000,000 has been collected. Let us say *requiescat in pace* for her and thank God for the success bestowed on her efforts.

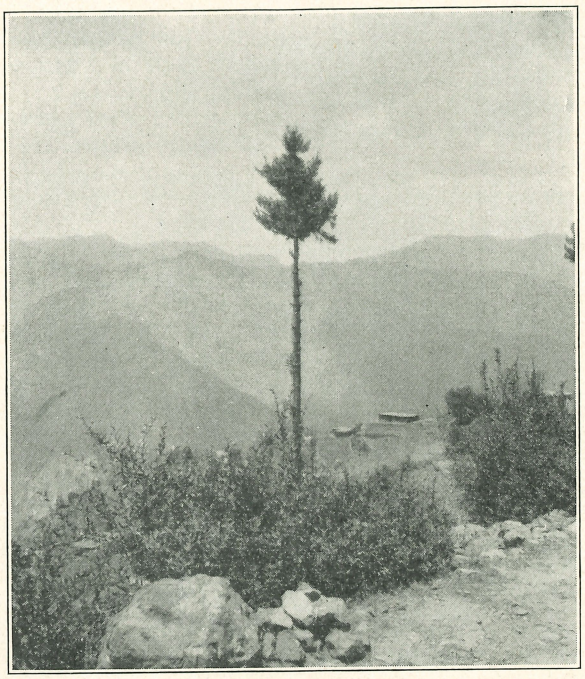
MEANDERINGS OF A MISSIONARY

A MOUNTAIN EXPEDITION *

By Dr. Anna Dengel

Visiting a Rich Bride

ON our rounds one day we called on the contractor who had arranged our stay in the village. His house was all hustle and bustle, as his sister was to be married within a few days. The sewing machine was whirring at great speed and several men squatting on the verandah floor were busy making multicolored quilts. We were courteously ushered into a room by the brother of the bride on whose shoulders and purse it fell to provide the dowry as the father had been called to the Garden of Allah. The young man showed us everything and from his attitude we could gather that it was a labor of love to get everything suitable and pleasing for his sister. It was he who had made several trips to Rawalpindi to select finger and ankle rings, necklaces, bracelets, nose buttons, silks of various hues, (maroon, azure blue, etc.) for twenty suits of pajamas, the brass cooking utensils, the string beds, gaily tinted tin trunks (used for storing clothes and valuables) and whatever other articles time-honored custom demands to be bestowed on brides of well-to-do families.



A GLIMPSE INTO KASHMIR

The mother was present, too, but she did not say much; her heart was too full of grief. These beautiful things were but a reminder of the imminent separation from her darling daughter, so loving, so gentle, so obedient, so frail. A good husband had been found, it is true; he had means and a home in another mountain village—but, so far away! The bride, a delicate girl of fifteen, must now face life in a totally strange place; even the bridegroom she had never even seen and in future she would be under his mother. Would the mother-in-law be good and kind? Perhaps thoughts of this nature made the old lady so grave and silent. But who can discern her thoughts? Not unlikely only those women who have a lifetime of experience behind them.

How much easier life seems for the young man. Boys remain under the parental roof and are surrounded by their own mother's love; but girls, the so-called weaker sex, are wrenched from parents and home at the threshold of childhood and girlhood. The family system in the Orient, the only system thinkable where conditions of life are such that mutual help must come from kith and kin, demands many hardships and sacrifices from the women. It will have to prevail until economic conditions guarantee the establishment of individual households, and until women are sufficiently educated and emancipated to conduct their own homes.

It is true, parental love has invented some customs that soften the agony of separation, but it is only a softening. The initial wedding ceremony takes place at the bride's home where the bridegroom and his retinue stay for a day or two. The two get a glimpse of each other at least. Then the wedding procession wends its way to the bridegroom's home, he rides on horseback in gala attire and the bride is carried in a covered *dandy* or *dhuli* (box). She remains for a few days in her new home to get acquainted and then returns to her parents for a month or so before leaving for good. Of course, if the distance is not too far, she may visit her parents or they may visit her. Parental and filial love are profound in India; I have seen some touching instances of it.

Under the Walnut Tree

Almost every house stands in the shade of a venerable old walnut tree. Under it the sick are placed to get air and shade, men and women while away hours of gossip or weighty talk, children make mudpies, dogs sleep or watch, and goats are tied to it to keep them from mischief. Guests, too, are ushered under its protecting roof. On one occasion, when we passed the house of a certain village dignitary, we had to stop, *nolens volens*. Chairs appeared from somewhere and after a little while even refreshments—tea, hard-boiled eggs, bread made of home-ground corn,

* Continued from previous issue.

and a species of cucumber. The women folk, children and the host himself grouped round us. Interested and inquisitive neighbors dropped in and topics of all kinds came up for discussion. In a lull of conversation, I touched a heavy necklace which a woman visitor was wearing. I commented on the harmful effect of carrying such weights. (The majority of women in this region wear a large, solid silver neck ring of the thickness of a medium-sized finger, in addition to solid silver bracelets and solid silver ankle rings). Our host pointed to his wife and daughters saying that he did not permit them to wear these heavy jewels. He explained to the gathering that the purpose of wearing the heavy ornaments was to weaken the women physically—to keep them subdued. I was surprised that he was aware of the purpose; usually these customs are so petrified and so ancient nobody knows the why or wherefore, but what surprised me more was that he had the courage to admit it.

The eldest son of the house was sixteen years old and already married, if you please. When we showed our surprise, we were told the step had been taken on account of unusual circumstances. The latter proved to be that his mother had no daughter to help her in the household tasks and needed a daughter-in-law to lighten the burden. Then, too, the young man had chosen a career! He volunteered for the air force and having been accepted, expected to be called any day. To allow a man to leave home unmarried does not seem to be considered right by these people.

A Glimpse Into Kashmir

The man who faithfully acted as interpreter at our improvised dispensary was untiring in his requests for us to visit his home. To show him our appreciation for his services we called on him. His abode was situated at some distance from the village on a rocky hillside which he had cleared to grow corn. His house, the same as all the others, made of mud, stone, and wood, consisting of two or three rooms and a flat mud roof, was built by himself and his brothers. The verandah sheltered the kitchen, the chickens and the goat. His wife was busy cooking and the youngsters all fled to her trousers at our approach.

The distant hilltop above the house offered an extensive view. We proposed walking up there and were amply rewarded. The Jhelum River could be seen as it emerges from Kashmir and makes a sharp bend through a gorge to wend its way into the Punjab plains, also rows and rows of giant mountains, some of them capped with snow. Poonch, the sister state of Kashmir, was opposite us. Wherever we looked, on the mountains or in the valleys, we could see the flat-roofed mud habitations—just *a few* of the seven millions of Indian homes. What a field for the desires of a missionary . . . the *when* and *how* seem all a tremendous mystery!

In the Light of the Stars

We had no lamps—only a flashlight, so to say Compline we utilized the last rays of the sun every evening. Then we sat down and enjoyed the scenery in the light of the stars. The mountain slope opposite us was sparsely strewn with little villages and isolated homesteads. One by one, a flicker of light appeared in front of each mud-hut to announce that the housewife was preparing the frugal evening meal. This illuminated mountain-side under the starry sky in the stillness of the evening was a restful picture. Towards nine or later every evening, softly and gently, the women from nearby dwellings crept round to us and grouped themselves on our verandah floor. One of them, a kindly featured woman, for weeks before our arrival was almost completely incapacitated. She could not even do her simple household duties on account of an infection and severe pain in her eyes which also prevented her from sleeping for weeks and weeks. Gradually she responded to treatment, much to her delight and not less to ours, especially as we had almost despaired of her recovery. From this particular patient we gathered a store of information. She told us that Mohammedan women must be very quiet in the house, not talk loudly in the presence of men, not talk at all to certain male relatives in the house and as we remarked that we never heard singing, she said it was forbidden entirely. Just imagine never being able to give vent to one's store of emotion and energy by bursting forth into song or some noise or other! She also explained village purdah to us. In the village the Mohammedan women do not go about covered with the *burka* (veil); there is no purdah she said for the face, hands and feet. But if they go to a strange village or if strangers come in, they cover their faces. (Once going through the village we noticed that a woman covered her face and stood against the wall till a group of men and we had passed. On this occasion one of the men who was a *mullah,* as Mohammedan priests are called, tried to convince us that Abraham introduced *purdah.* Too bad to blame Abraham!) In the course of the weeks we spent there we learned much of the life in the village. All the women in turn were not remiss in asking us questions. They are good people and one wonders whether their innate refinement is a gift of nature or an outcome of Mohammedan culture or due to the simplicity of life—probably all these factors combined. We loved these mountain people.

About ten o'clock when the *muezzin* would strain his throat once more and again the praises of Allah would be carried to the ears of all, our visitors would rise and explain that they must pray now. At least these people are religious and not ashamed to pray.

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THE SOCIETY AT HOME AND ABROAD

Washington

THE beautiful Feast of the Assumption of Our Lady was marked by the reception of two new novices and the taking of the mission oath and vows of seven new members. This day so redolent of the supernatural in itself, also terminated our annual retreat which was given this year by Very Rev. Francis Goodall, C.S.C. The ceremony beginning with the Veni Creator Spiritus, was followed by a short but inspiring exhortation by Rev. Michael A. Mathis, C.S.C., in which he explained the symbolism of the two ceremonies about to take place.

Father Mathis urged the new novices not only to put on Christ exteriorly, as the putting on of the garb represents, but to "take on the thoughts of Christ, to cultivate the desires of Christ, the loves of Christ, to be influenced by all the things that please Christ, to hate the things that Christ hates, and above all to do the things that Christ does."

THE PARTICIPANTS IN THE CEREMONY

To the new members who were making their profession he said: "This is a solemn act which will be registered in heaven for all eternity. What a holy and inspiring thought this is,—for you it is the greatest day of your life. Your acts will be of a different character after your profession, for today you begin a beautiful ministry. Every act that you perform under the oath and vows is an act of religion, an act of worship!"

Those who received the habit were: Miss Maria Schönberg, who received the name of Sr. M. Gertrude, and Miss Stefana Ingendaa, who received the name of Sr. M. Stephanie.

Those who made their first profession and mission oath were: Sr. M. Angelica McInerney, Sr. Miriam t'Sas, Sr. M. Vincent Deegan, Sr. M. Catherine LaBonté, Sr. M. Magdalene Novak, Sr. M. Rita Reinartz and Sr. M. Lourdes Gavigan.

Dr. Joanna Lyons

Our readers no doubt miss the interesting and humorous articles of Dr. Joanna Lyons. After six years of most devoted and successful work as Doctor-in-charge of our hospital in Rawalpindi, North India, she left our Society of which she was one of the first members, in order to devote herself to a life of Adoration.

A year and a half ago she joined the Franciscan Sisters of Adoration of Cleveland, Ohio, and went to India as one of the pioneer members of their new foundation made in 1933 in the Holy Cross Diocese of Dacca, Bengal. The Monastery, where the Blessed Sacrament is exposed all day, is in the midst of Hindu shops and temples and only a few minutes from the Mitford Hospital where our sisters spend their days and not rarely their nights in the care of the sick. Let us hope that the combined efforts of prayer and work will bring down God's blessing on the mission.

In her last letter, Sister M. Helen writes: "Sister Miriam (Dr. Lyons) made her first vows on July 2. It was a very impressive ceremony and Bishop Crowley, C. S.C., gave an appropriate sermon, explaining the purpose of the order of the Adorers."

Sister M. Paul writes from Dacca: "We had planned to visit the Holy Cross Sisters in Toomiliah on Monday as the Bishop was to bless the Novitiate of the new native sisterhood, but the Bishop paid them a surprise visit on Friday, so we missed the historic event."

Sister M. Francis stops long enough in her health work to give us some graphic details:

"Snakes seem to be flourishing. I am always hearing of some one getting bitten. Some years ago when snake skin was in style they used to catch them for the skin, but now it seems there is no demand, so they flourish. A young man next door to our center was bitten. The snake was caught. We asked if the people did *puja* (veneration of snake) but learned they had killed it. All Hindus apparently do not seem to consider it a god, anymore.

"A young Mohammedan who had received his B.A. degree from the Dacca University was bitten the week before. He put on a tourniquet, but it seems that his relatives made fun of him and insisted that it was not a poisonous snake. When he died four hours later, they were conscience-stricken and hired two fakirs to call back

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MISSIONARIES AND SIMPLE MEDICAL AID

ALL missionaries, notwithstanding the differences in character, disposition, methods and activities, all agree on the importance of medical relief as an integral part of their apostolate. Several motives contribute to this concordance: pity—the greater according as the need is greater; the fact that medical aid is the best way to approach the masses; and thirdly, the conviction that the care of the sick and afflicted is the continuation of the work of the Master who went about curing all manner of disease.

Serious efforts have been made in many countries to educate the missionaries to their medical tasks; one in particular has just been brought to our attention—the six weeks' course at Ryssel, France. Concerning the latter, His Holiness Pius XI wrote to the Professors at Ryssel: "The Holy Father conscious of the importance of medical science in the work of the missionaries gladly deigns to draw the attention of all those who are interested in the missions to your initiative."

The French magazine, *Etude,* describes the course as the best of its kind given in France. The course is, above all, practical. The morning is spent in St. Joseph's Hospital. There the nurses teach the missionaries how to render the many services necessary for the patients, how to give certain treatments, and how to dress wounds, in one word, they acquire skilled fingers. Clinical observations are also made under the guidance of the internes. In the afternoon the theoretical explanations on the subjects which the students have previously studied in their "Medical Breviary" are given. After these lessons, patients suffering from the diseases under discussion are led into the amphitheatre and examined.

When the papers first announced the project and the program for the course several obstacles were raised. The difficulty of speaking to a mixed audience of religious men and women of many societies was one. The objection lies less in the differences of education of the students than in the selection of the diseases demonstrated. Time is short and a choice must be made; thus part of the audience must needs be neglected. Will it be necessary to urge theoretical knowledge or will experience be enough? Two months will never be sufficient. Admittance to the hospitals might prove difficult especially for the priests. The diseases of the mission countries will not always be present in the hospitals of Ryssel.

The answer to these difficulties was given by Father Loiselet, S.J., who is himself an M. D. He writes: "It is true that the mixed audience forms a difficulty. If we have kept it up till now, it is simply because we could not do anything else. Of course there is also an advantage to be gained. The priests, brothers and sisters of the several congregations learn to appreciate each other—the interchange of thoughts is profitable for everyone.

"The orientation of the course is clear from the double purpose of reducing the death-rate of the missionaries which is still alarming, and giving the missionaries an instrument in hand which may at times be indispensable.

"To form skilled practitioners is an impossibility. Even a student after a six years' course is not that. This is the first warning given to the missioners who come to follow the instructions. The missionaries are in a peculiar position. They may not intrude on the rights of a doctor, but they may not lack all initiative either. When necessity demands it they must not shirk responsibilities. We keep warning our pupils not to practice in cities or in places where a doctor is available unless in case of necessity, never to perform operations except simple surgical manipulations, such as the opening of an abscess, or renewing a dressing." This principle was already clearly formulated in the earliest beginnings of the course and experience has not altered it.

Pére Loiselet, S.J., in his *Auton du probleme de l'Adaptation* states: "To be honest, the missionaries will not be able to do more than is practically done everywhere at present; but they will be able to do it with understanding and therefore with more success. They will know how to give injections, how to dress different kinds of wounds, etc. The store of drugs will not be more than ten kinds, perhaps; that together with understanding and care, however, will be sufficient to draw to the missionaries the suffering bodies with the souls living in them.

"Hygienic principles also must be part of the missionary's knowledge. He must be able to give advice as to proper sanitation for an area, proper construction of buildings, protection against insects, also appropriate food and clothing according to the climate. How many missionaries have learned these things only at the cost of their health!"

The course started in 1926 with 19 students; in 1927 there were 36; in 1928, 26 (the numbers being strictly limited to only those missionaries actually departing for the missions); in 1930, 52 (among them 15 sisters). Successes in the missions have been noted. The English government has allowed holders of the certificate given at the completion of this course to open dispensaries in regions where there is no doctor. A Franciscan in the Punjab was recognized as a legal director of a leper asylum, another alumnus was given permission by the government to open a dispensary in Nepal.

Pére Loiselet plans two improvements which cannot perhaps be realized immediately. The

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MEDICAL MISSION NOTES

Catholic Doctors Guild of St. Luke, SS. Cosmas and Damian

SEVERAL hundreds of Catholic doctors gathered in the Basilica of the Sacred Heart on Montmartre for the celebration of the golden jubilee of the Guild of St. Luke, SS. Cosmas and Damian.

Begun just fifty years ago in France, the Guild now has 2,300 French members, and from it national Catholic societies have been established in Great Britain, Ireland, the British Dominions, the U. S. A., Germany, Austria, Belgium, Spain, Holland, Hungary, Italy, Switzerland, Czecho-Slovakia, Argentina, Colombia and Brazil.

On the very day of the jubilee celebrations, it was announced, new guilds of Catholic doctors were being formed in Poland and Mexico.

The Mass at the Basilica celebrations was offered by the Abbe Segaux, who is himself a doctor of medicine. Mgr. Baudrillart, Rector of the Catholic Institute of Paris, preached.

Doctors from abroad, as well as French doctors took part in the sessions that followed the Mass. A resolution was passed in favour of the organisation periodically of an international congress of Catholic doctors.

The purpose of the Guild is threefold:

(1) Before all as a religious society erected into a canonical confraternity it seeks the religious and moral perfection of its members;

(2) In its sessions it studies the most varied questions affecting faith, medicine, philosophy, morality and apologetics. Most frequently these studies are made in collaboration with qualified theologians;

(3) Its members take part in diocesan social works in the sense in which their professional competency proves most useful and under the guidance of religious authority.

Gigantic Project to Help Lepers

A hospital for lepers, in which 10,000 patients will be accommodated, will be erected in the Himalaya mountains at an altitude of 3,283 feet among the semi-savage Garos on the frontier of India and Burma.

This plan has been announced by its promoter, Monsignor Louis Mathias, Prefect Apostolic of Assam. Last year at Tura, chief center of the district, Monsignor Mathias says he found himself surrounded by more than 100 lepers, many of whom had faces almost entirely eaten away by the dread disease. They besought him in the most heart-rending manner to come to their assistance.

"Overcome by such horror and disconsolate because of my inability to comfort them," Monsignor Mathias says, "I promised with all my soul to help these miserable creatures and to build, in memory of St. John Bosco, an immense leprosarium where thousands of lepers, wandering about among the 110 nomad tribes of the Assam Prefecture, may be assembled, cared for and surrounded with the maternal solicitude of nursing Sisters. I went to the authorities who offered me a tract of land large enough for such a colony. The leprosarium has already commenced to function. Many religious are there caring for these unfortunates."

The Oldest and Largest Catholic Hospital in India

St. Martha's Hospital, Bangalore, the oldest and largest Catholic hospital in India, conducted by the Sisters of the Good Shepherd, on July 29, celebrated the fiftieth anniversary of the founding of the institution. The hospital has 20 rooms for pay patients, 100 beds for non-pay patients, a special wing for ill and convalescent missionaries, a wing for sisters, an operating room and a day clinic.

A NEW HOSPITAL FOR AFRICA

The White Fathers have just erected a new hospital at Rubaga, Uganda, British East Africa. This they hope will prove to be a blessing to the natives of their plague-stricken mission, by providing them with proper medical attention.

Father Arthur Hughes, W.F., writes:

"Formerly many a missionary visiting the sick natives in the unhygienic surroundings of dark and dirty huts has fallen a victim to one or other of their dread diseases."

R. I. P.

REV. H. S. GABEL

We ask our subscribers to say a prayer for Rev. Father H. S. Gabel, Director of the Propagation of the Faith of Toledo, who died recently. Several years ago, when Dr. Dengel was giving medical mission talks in the Diocese of Toledo, Rev. Father Gabel was extremely helpful and spared no pains to arouse interest. Ever since, he was a friend of the Society and only about two weeks before he died he forwarded a check of $72 donated by one of the schools, to maintain a bed in our hospital. He mentioned, too, that he was trying to bring our vocation to the notice of young women. "I take a particular interest in Medical Missions," he said in his last letter to us.

Rev. Father Mathis, C.S.C., sang a Requiem Mass and we with grateful hearts prayed for the respose of his soul.

Please pray also for the repose of the soul of Mrs. Julia Carroll, for whom Father Mathis sang a Requiem Mass recently, in our chapel. She was a member of the Little Flower Medical Mission circle of Harrisburg.

MEANDERINGS OF A MISSIONARY

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The Finale

The village headman and his council called upon us officially several times to put before us the need of a hospital for this district of about 40,000 people, stressing particularly the fact that they were centrally located, had a good water supply, easily obtainable lumber for building and other advantages. The Prefect Apostolic, Rt. Rev. Mgsr. J. O'Donohoe, came to the village one day and to our surprise we found out that he knew all the villages round and even the local dialect. As a young priest he had walked all over these regions. Of course the need of a hospital was presented to him. The need exists, it is true, and it is a dire one, but it is equally true that the need of missionaries exists, both priests and sisters. A permanent medical mission center would require a resident priest and at least three or four sisters. Three or four willing to leave home and country can make a vast difference to hundreds and thousands in this Himalayan region and elsewhere.

The headmaster, having heard of the Prefect Apostolic's arrival and our own impending departure, sent a formal invitation to attend a programme in the school. The main item was an address read by the young married man, son of the contractor aforementioned, in which he alluded to the glittering palaces, flowery paths, etc., we had left behind us to come and help their women and children. It was read in all seriousness, but it required a considerable effort on our part to refrain from smiling. However, we appreciated their entertainment and also the tea which was served afterwards and at which all the important men of the village took part. Most had been either in the Indian army or at least in the employ of British officers. One of them had been overseas in the great war, but he said he much preferred living in the mountain village of Osia than in London. Home is the best spot on earth after all.

MISSIONARIES AND SIMPLE MEDICAL AID

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first is to have the course in a hospital harbouring patients with tropical diseases. The best place would be at Marseilles, a port having access to all races and where tropical diseases occur more frequently. The second is to have a course for the sisters exclusively. The work of the latter is of a different character than that of the priests naturally. They could follow a course of studies under the auspices of the Red Cross specially adapted to their specific requirements. The large number of sisters now enrolled renders it urgent that the instigation of a separate course for them be undertaken soon.

SOCIETY AT HOME AND ABROAD

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the snake to suck the poison out of the man's system to make him return to life. They sat beside him shrieking for two days and two nights. As it was extremely hot, they had at last to desist and transfer the body to the funeral pyre.

"In a village nearby a man was peddling milk. A woman bought some and gave it to her two small children. They died almost immediately. The father ran after the milkman and accused him of poisoning his children. The milkman, very indignant, said his milk was good and to prove it, he drank some. He collapsed soon and died. The bystanders then poured out the milk and found that a young cobra had been drowned in it. The milkman, of course, was ignorant of the fact."

"It is not enough to have a pope of the missions; there must also be the millions for the missions which will sustain our works of conversion."—Pope Pius XI, April 13, 1934.

THE RICH YOUNG MAN

By Rev. Wm. White

Jesus' heart throbbed high with gladness,
Touched by one, in comfort bred;
"All these things have been my treasures,
Since my youth," the young man said.

"What is still required, Good Master,
To be perfect? Show me Lord:"
"Thou must part from thy possessions.
Let thy heart with mine accord."

Jesus' heart was bowed with sadness.
Pained, as riches led astray
The worldly youth—a lost vocation—
God or Mammon must hold sway.

The Society of Catholic Medical Missionaries is a religious community founded for the purpose of bringing medical aid to the foreign mission field. Please address enquiries to: Dr. Anna Dengel, Catholic Medical Mission House, Brookland, Washington, D. C.

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